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NOBLESSE OBLIGE.

'Tis wisdom's law, the perfect code—
  By love inspired—
Of him on whom much is bestowed
  Is much required.
The tuneful throat is bid to sing,
The oak must reign the forest's king
The rushing stream the wheel must move,
The tempered steel its strength must prove
'Tis given with the eagle's eyes
To face the mid-day skies.

If I am weak and you are strong,
  Why then, why then,
To you the braver deeds belong!
  And so, again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I, who, giftless, sunless, stand
With barren life and hand.

—Carlotta Perry.

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ALL HAVE SINNED AND FALLEN SHORT AND WHAT THE WORLD NEEDS IS BROTHERHOOD.

If there is to come enduring peace in Europe it is necessary that the Allies, and especially Great Britain, be brought to realize that attention must not be focused entirely on the awful atrocities committed by the Central Powers in their conduct of the war, nor on the disregard on the part of Germany of the neutrality of Belgium at the beginning of the war. All these acts on the part of the Central Powers should be condemned utterly. But fairness to all the belligerents demands that we go back beyond these things and take into consideration courses of conduct which led to the war—which virtually caused the war. From the beginning there has been in England a general determination to ignore the causes of the war, and the few who have sought to bring them into notice have been branded widely as traitorous. In this country the persons who have pointed out that the foreign policy of the British Goverment for two or three decades previous to 1914 had been such as to provoke to war (as not a few eminent Britons declare), that a few concessions here and there, just a little more brotherhood, would have gone a long way toward warding off war, and that the British Government was not wholly free from blame for the war—these persons have been declared to be pro-German. The facts are they were only taking a full survey, and setting forth while the conflict was going on merely what the calm and careful historian in future years will record.

These truths are set down here at this time because the note concerning peace sent by President Wilson to the warring nations has brought into prominence once more this narrow view of the war.

President Wilson failed to rap Germany in his note. This displeased the large majority of the Allies and their sympathizers, and they cry out that he has put the belligerents too much on an equality. As the Dean of Westminster has put it, it is, in their judgment, like ranking together wolves and sheep dogs—the one struggling for the destruction, the other for the safety of the sheep.

It is this attitude on the part of the Allies (and condoned by many of their sympathizers)—this ignoring of the roots of the war and this making of the same self-righteous plea that is so widely condemned when the Germans make it that renders it difficult for some people in this country to denounce when they ought to denounce.

People have been heard to remark that they would gladly go over the whole affair and give condemnation as it seemed to be needed all through; but that they were unable to see either neutrality or fairness in following one day the lead of one group,and another day the leading of another—some of them very partisan.

What The Pacific would like to see in the world is more brotherhood—individuals and nations no longer having an eye to the main chance, but loving their neighbors as themselves, as the Man of Nazareth taught nineteen hundred years ago. Giving is the law of life for nations as well as for individuals. They that have must share with those who have not. Believing otherwise the one who had glory with the Father before the world was would never have come down to earth as a servant and helper of mankind; he would have considered that glory of his as something to be held on to,—and so holding would, of course, have lost it.

This awful war in Europe, the blight of which is being felt more and more all around the world, will be wholly in vain if through it individuals and nations fail to learn to be more brotherly. Brotherhood must rule in the industrial world or fearful cataclysms will come ere long. And out of the war must come a willingness on the part of the nations to base their policies no longer on self-interest, but with an eye to the good of all.

"Earth will go back to her lost youth,
And life grow deep and wonderful as truth,
When the wise King out of the nearing heaven comes
To break the spell of long milleniums—
To build with song again
The broken hope of men—
To hush and heroize the world,
Beneath the flag of Brotherhood unfurled.
And He will come some day:
Already is His star upon the way!
He comes, O world, He comes!"

NEED FOR SANITY.

Parade of Luxury And Wealth Surpasses Anything in History.

These two captions are from the few paragraphs which are quoted here from the New York Mail.

"Fifth avenue is the show place of the world today. The parade of wealth, of beauty, of luxury, surpasses anything in history. From early in the day until after nightfall the wonderful thoroughfare is an endless procession of motor cars, richer, more costly, more magnificent than the chariots of the kings of olden days. The sidewalks are crowded with the most exquisitely dressed women. Furs that represent small fortunes are plentiful. Hats, shoes, gowns of a price that would have staggered a purchaser a few years ago are common. The expensive shops are filled with eager buyers. The great hotels, the dainty tea-rooms, the magnificent restaurants, the jewelry houses have a patronage that taxes their capacity.

"The department stores report a trade 30 per cent greater than the best heretofore recorded. More than 100,000 persons are said to have visited one establishment in one day—mobbed it with money, so to speak. The Christmas trade of the metropolis is estimated conservatively at $200,000,000. One merchant of prominence is credited with the statement that if the public knew the number of persons spending from $1000 to $5000 on Christmas gifts they would be shocked. Perhaps.

"One of the largest storekeepers of the city—the owner of an establishment that appeals to the general public—advertises Christmas presents such as a $5000 spinet, a $4,000 crystall ball, a $45,000 Persian rug, a $7,000 set of parlor pieces consisting of a sofa and nine chairs, a

$4275 diamond ring, three tapestries for $8500, $9000 and $14,500 respectively, two chairs for $4,500 respectively, a $1950 piano, a $1100 lace flounce to go on a wedding gown, a jade jar for $5000, a wine pot for $1200, and so on.

"The theatres are prosperous to the nth degree. The night resorts of the Long Acre district overflow with patronage. Thousands of persons are making reservations now for the New Year's eve riot, which, by the way, will not be celebrated on New Year's eve, but the night after.

"The 'war bride' spirit seems to be in the blood. America has been prosperous beyond measure. But America has not shown a sense of providence in its prosperity and unexampled good fortune.

"It is declared on high authority that only one person out of twenty in the United States has a bank account, while the per capita wealth is the greatest on earth and the aggregate wealth is two-fifths of all the wealth of the world.

"There never was and there never will be profit or good in extravagance. An extravagant nation will pay the same penalty as an extravagant individual. With all the misery, horror and desolation the war has entailed and with all the need for help to save others from hunger and suffering, our waste and extravagance brand us as callous, careless and uncharitable.

"There is no need for Puritanism; but there is need for sanity."

GUILD SOCIALISM PREFERRED TO STATE SOCIALISM.

In a recent address at Manchester, England, the Hon. Bertrand Russell, speaking on the subject of state socialism and its pitfalls, expressed the judgment that nationalization, by merely altering the machinery, would not necessarily remove existing evils. His opinion was that the officials of Government departments would not be any more sympathetic with labor than the officials of companies

A Manchester correspondent gives the substance of his remarks on socialism thus: "The fundamental defect in the State Socialist outlook was that it believed real good was possible of achievement by machinery without the necessity of producing some corresponding change in the people's outlook. The power of the official was a great and growing danger in the modern state, because he was not subject to the control of those who were directly affected by his actions.

"The problem of the distribution of official power was more difficult than the problem of the distribution of wealth. Too much importance had been attached by the people to the ultimate power of the voter, and too little to the immediate power of executive officials."

Of course these are from the stock arguments against state socialism, and we are making mention of them merely as preparatory to a statement of the advocacy by an eminent Englishman of what is termed guild socialism. The correspondent goes on to state:

"Mr. Russell advocated something like guild socialism. Each group of workers in particular industries, he said, should be given control of the internal affairs of its industry. British trade unionists had made a mistake in assuming that capitalism would be permanent and that only organization was needed to equalize capital and labor. Labor was essential, but capitalism was not, and it would have to be abolished in a really democratic State. The workers in each industry should be allowed to fix their own hours and conditions of labor, but State machinery would be needed to regulate the affairs of the different groups in so far as they affected the interests of the community as a whole. Thus prices would be fixed by the State, but interference with the freedom of the groups in matters of internal interest only would be strenuously resisted."

CHRONICLE AND COMMENT.

"Fewer than twelve men make the food prices for the whole country." says the New York State Commissioner of Foods and Markets.

The Excelsior Brewery, one of the oldest breweries in St. Louis, will close Jan. 1 on account of the progress of prohibition. Paul Schaus, Manager of the brewery, said recently that it had made little money in the last two years and will be closed because prohibition "is inevitable and will come in six or eight years." The brewery occupies property valued at about $1,000,000.

At the national W. C. T. U. convention in Indianapolis the first week in December the delegates were surprised to receive an immense boquet of chrysanthemums from Tom Taggart, the noted Democratic leader in Indiana and generally supposed to be anything but a prohibitionist. Significant, isn't it.? Perhaps Mr. Taggart is preparing to get into the procession and planning to get at the head of it.

Archbishop Mundelin of Chicago has ordered all the Catholic priests in his diocese to begin a course of instruction in the fundamental doctrines of the Church which will cover each Sunday for five years. For 1917 there will be a ten minute lecture each Sunday on the Apostles' Creed. The Archbishop says: "In these days when so many avenues of instruction and recreation are changed into paths that lead to error and ruin, in these times when, openly and shamelessly, pernicious doctrines that propose license for liberty, unsound science for Christian faith and shameful indulgence for virtuous living are published broadcast, our people need all the old-fashioned Catholic doctrine they can get."

A news item from Atlanta, Georgia, says that the United Daughters of the Confederacy have entered on a campaign to popularize the term "the war between the states"—to have this used instead of the words "the civil war." State organizations have been formed with that end in view. It is claimed that "civil war" applied to the struggle between the North and the South is a misnomer, for the reason that "it was not a war of one people of a State against another section, but was a war between states themselves, both sides having had established governments." We are unable to see why it is not just as proper to use the word "civil" with refererence to the nation as with reference to the state. If that be proper, the war being a war of one section of the nation against another section was just as much a "civil war" as if it had been between sections of some state. It was through the efforts of the United Daughters of the Confederacy that the term "the war of the rebellion" fell largely into disuse. No thoughtful man today speaks of the Southern soldiers as "the rebels" but rather as the confederates. However it will not be so easy to get rid of the term "civil war."

Sir Edwin Pears, for forty years leader of the cosmopolitan bar in Constantinople, in an address last week at Columbia University, made a strong argument against the possession of Constantinople and control of the Dardanelles by Russia after the war. He cast discredit upon the report that England and France had promised Constantinople

to Russia. Referring to the report that there was a bargain among the Allies by which Russia is to get the Dardanelles and Constantinople, Sir Edwin said: "I do not accept that report. I say only that if the bargain was made, it will be kept. It will be a great misfortune to Russia, were she to get Constantinople. Constantinople in the hands of Russia would mean that she would have a seaport 300 miles from the mainland. Perhaps Russia would need a road to Constantinople. A road through the Balkans would be the only path. For Russia to cut a road through the land of her friends, to annex those countries—for that is what it means——is not a prospect pleasing to a statesman. Sir Edwin advocated "letting Constantinople alone." By that, he explained, he meant that at he end of the war all forts and hindrances to the use of the Dardanelles would be swept away and that they should be free for all—"As free as the Straits of Dover," was the way he expressed it.

Recently Henry Ford, the world-famous automobile manufacturer was found returning to his office from his farm, where, he said, "I have been working for several hours this morning on my tractor. I have been working on this for seven or eight years and I expect to put it on the market before long. Already I have purchased more than 3000 acres of ground for the new plant in which we shall manufacture these tractors. I shall have 50 of these machines of slightly varying type working on my farm this summer, and I plan to take the best one for a model and begin a very large output in the immediate future." "Do you expect that the tractor will eclipse the Ford passenger car in its use?" we asked. "I certainly do," was the reply. "If I had a million of these I could send them all into Russia at once," said Mr. Ford, "and every one of them would find a ready market there." A question as to the utility value of this new agricultural motor brought the following answer: "The tractor will do the work of at least two teams of horses," said the inventor, "and furthermore, we expect to be able to sell it for about $200, which is, of course, less than the farmer is obliged to pay for a good pair of horses."

EMPLOYERS AND LABOR AFTER THE WAR.

A Declaration by the Employers' Parlimentary Council.

A news item from London conveys the information that a memorandum on the future of industry and the relations between employers and employed has been issued by the Employers' Parliamentary Council. Evidence has not been wanting, states the memorandum, of the growing feeling of distrust in the old methods of labor unionism. The fact of those methods having to be abandoned to meet national necessities has impressed itself strongly even on those who formerly excused them as promoting the interests of labor. There can be no freedom and security for industry until all combinations of capital and labor are subjected to the ordinary law of the land, and conspiracies for "paralyzing the country" by means of general strikes and lockouts rigorously suppressed. There is and can be no objection to workmen combining to protect themselves and advance their own welfare. It is entirely another matter when they conspire to inflict wrong upon others, or to prevent any of their fellows exercising their right to dispose of their labor as they may please. The labor unions have set the slow and unwilling man's pace, and made it the standard. The quick and willing workman, who is worth twice or many times more than another, or others, has not been allowed to produce more than the indifferent workman. The general result of all this has been demoralization among the workmen all round and increase in the cost of production, resulting in high prices for the commodities produced, of which the workmen themselves have to pay their share. What is even more important: It has placed a handicap on British industry, the weight of which can scarcely be estimated. The whole system, continues the memorandum, is vicious from beginning to end, and stands condemned from every point of view. That it can be continued under the conditions that will assert themselves after the war is incredible. Arguing that labor should be free to produce all it can, the memorandum concludes: Let there be high wages by all means, but they must correspond with the standard of remuneration.

BOARDING SCHOOL LIFE AND WORK IN THE WILDS OF AFRICA.

California and other Pacific Coast people have an especial interest in Rev. and Mrs. George B. Cowles of the Umzumbe Mission at Natal, South Africa. They were on furlough in this country not long ago and spent considerable time in California. Mrs. Cowles was for some time a field secretary of the Woman's Board of Missions for The Pacific. Interesting letters come from her occasionally to the Woman's Board. One of recent date contains illuminating word pictures of the Boarding School life at Umzumbe some excerpts from which are given here. In order to give some idea of what boarding school life is like, Mrs. Cowles writes:

"In the first place ours is a very happy school, thanks to Miss Tebbatt, who for years has most beautifully played the glad game almost alone in this remote spot. The girls just love this kind teacher-friend, and we are so glad she is staying on with us for another year, taking the brunt of the school work.

"Shall I tell you of the fun we have had? You will readily see what a very important part wholesome frolics must have on our school program. When we take these girls away from all their heathen fun, from the lovely beer drinks and wedding feasts, and from a good many unmentionable pastimes, it is up to us to substitute some form of amusements such as will not only appeal to the girls but which they can duplicate in their homes. To this end we have had games out in the moonlight, where the girls have pranced and danced in a truly hilarious fashion but with Miss Tebbatt's guiding hand always on the helm. Then we got up a soap bubble party. This was my stunt! We found that reeds from the river made beautiful pipes, besides looking less heathenish than real ones, so each girl soon provided herself with a lovely reed blower. I put a huge bowl of strong suds out on the veranda and soon every girl in school was blowing bubbles at every odd moment. This practice lasted for a day or two. Then we had our contest. The girls came up before the judges in sets of eight and blew for dear life. Then the winner came up and blew more bubbles, soft and fine. A bottle of candy from our trader's store was a sumptuous prize for the final winner. It was awarded amidst fairly deafening shrieks and the subsequent quiet of our bed rooms was balm to some of us.

"Later in the term we had a "Yellow Party." The whole place was ablaze with yellow daisies, so we offered a prize to the girl ho would bedeck herself in the most original way with these daisies or minature sunflowers. When all was ready, the girls came to call us. As we entered the school room, every girl rose as is the usual custom, and it was indeed a pretty sight. Garlands of yellow streamed

around waists and necks and heads. Some had anklets of daisies, others had outlined an apron pattern on their white dresses with daises. It was a difficult task for the judges to come to a decision. Various stunts with lemons and a treat of lemonade all around concluded our Yellow evening; and another lesson had been learned in how to have harmless fun.

"Mr. Cowles gave the girls two evenings with our beautiful Edison phonograph. We very much enjoyed sharing with our big family what to us is such a constant blessing. I never get over the wonder of it, this hearing classic music, Schubert's Serenade, The Lorelei, Rubensteins, Kamenio Ostrow, etc., right here in our bush home. Heathen people dressed in their skins and beads stop as they pass on the road below our home and listen. How we do thank the good friends, constantly, who made this luxury a possibility for us and our people. * * * Next term Mr. Cowles is going to introduce an occasional civilized debate into the program Oh, next term were are going to do all sorts of things!

"We are not just working for girls here, we are training and inspiring the future mothers and home-makers of this Zulu race, the finest race of savages in all Africa, we believe, in all the world, perhaps. If only miserable white civilization would let our people alone! That is our worst problem, the corrupting towns of civilized Europeans. If we could only be delivered from all that, a warfare against straight dead black heathenism would seem comparatively simple Our girls must face that. They must raise up clean homes right in the midst of the double heathenism of savagery and corrupt white people. Is not theirs a task fit to make the best trained of their teachers quail? But it is through these girls, through the homes which they will eventually establish that the salvation of this Zulu race must be wrought. To bring this about is the task to which our Woman's Boards have set their hands. Because we realize so constantly the serious nature of our task, because we know that without deep-down religion, all this work will be of no avail, therefore it was most gratifying to have last term close with a strong, quiet religious awakening among our girls. Mr. Cowles had taken over the Bible teaching of the school early in the term. For weeks the girls had been having prety solid instruction in the Bible. I had also organized a Christian Endeavor Society which the girls took hold of wonderfully in all the various committees etc. Still we did not see the real awakening and interest we longed for. Finally just before the term closed, our Mr. Taylor, the head of our theological school, came to us on an evangelistic tour. Mr. Taylor's searching sermons gave us just the help we needed. There was a general breaking down among the girls. Before they left for their homes, every girl in school with two or three exceptions had signed a card of reconsecration. It was lovely to have them express such gratitude for the help they had received, as they were leaving. In my last Christian Endeavor meeting for the term, two or three girls stood up at a time and for an hour all testified to the great help the special meetings had brought them.

"As to the school room work proper, the actual teaching of the three R's, Miss Tebbatt must report on that. Suffice it to say that in the Government "exams" of two years ago, this school came out second in the Colony, another feather in Miss Tebbatt's cap.

"We make a good deal of our holidays here. On Victoria Day, for instance, Miss Tebbatt marshalled her host and off they went twelve miles to the sea. At the command of their General, every girl started off with a huge bundle on her head. Provisions for two days for sixty Zulu girls was no joke to plan for; but it all went and on their heads poised as lightly as a feather,—boiled ears of corn 200 or more, 150 oranges, a whole boiled pig cut up, loaves of bread, buckets of samp and beans all to be eaten cold. Away it went, down the hill and across the river, and up the opposite mountain sides, until four miles from here a trader's wagon took it the remaining eight miles. At the beach the girls jumped and danced in the glorious Indian ocean surf and at night tired out, they all rolled themselves in their blankets and with their teachers sang hymns and then were off to sleep, out under the starry sky, literally in the African wilds, perfectly safe out there on the sand, for no man or beast would dare to disturb such a host of sinewy Zulu maidens. * * *

"Our vacation has been filled with annual meetings mostly. With my arm in a sling and an empty sleeve, I went to our own annual meeting at Inanda, 130 miles away. It was rather difficult travelling and as my mending bones were joggled over the stones for 24 miles to our railway station, I sighed again for that other road, only 12 miles long which we could cut through the bushes in the opposite direction, had we only the dollars to do it with. We rushed home from our own meeting to prepare for the native annual meeting, which came here this year. It was a big event, and a tremendous crowd for this little station to entertain. Some of our people had 20 and 30 to feed and sleep for the five days of the meetings. How they ever managed it in their tiny homes and with only pots to cook in, I do not see. I do feel proud of our women. I had ten in my family, missionaries of course, and with meetings going on at all hours of the day, it was contract enough for me, even with a big house and things to do with. We had overflow meetings at nearly every session and on Sunday we all overflowed out onto the grass under some big shade trees. There were 500 of us here and oh, it was a beautiful service, followed by Communion all together. Some of our Zulu pastors are certainly grand, and there was a magnificent array of them here, great big, fine looking men, with ability and brains, and yet none of them doing a more beautiful work than our little hunch-backed pastor, Quanda. His station at Dweshulahs is one which Mr. Cowles has been given to supervise. I will tell you about it some day. During the meeting we entertained two chiefs, one for Sunday dinner only. Both His Royal Highnesses were delightful. I do like royalty—the Zulu variety, I mean.

"It would have interested our W. B. M. ladies to have attended the sessions of our Zulu mothers' organization. This is a society organized by our Zulu mothers themselves and on their own initiative. Its object is especially the protection of Zulu girls as well as the betterment of home conditions. It certainly was of absorbing interest to see those Zulu women presiding, passing motions, appointing committees, etc. They have also raised $150 with which their society has opened a bank account, and they suggested using it to pay the expenses of a lady missionary who should go to the dierent stations and conduct Bible classes. It grew quite exciting when that body of Zulu women took up the case of a native pastor who had wrongfully put out of the church one of their number. The dignified yet forceful way in which those women went after that man was to me amazing. He was a formidable opponent with a nature of the bull dog variety, yet he was so alarmed for fear of what they might do to him that he sneaked into one of their sessions under cover of the night. In his hiding place behind a seat he heard his whole case discussed and got the full benefit of all the lovely things those women thought about him. Then when the psychological moment came and they said now let him be summoned and be faced with these facts, just then the reverend sir popped up from his hiding place and said, 'You do not need to call me for I am here.' Imagine the sensation and oh, the pity of it, to think

a man once so loved should stoop to such smallness. Of course our friend became the laughing stock of the whole conference. He had done the worst thing for himself. The women were not in the least phased by this "Jack-in-the-box" performance, and pitched in, hammer and tongs. The offending pastor refused to be tried and left the session. However, he has since been to the good women he had wronged and said he wanted to make matters right. Here will end one of the most vexing, involved cases we have had to deal with. One whole church was being upset by it. How thankful we are for the courage of these strong women, women educated in our Woman's Board schools here and at Inanda; and to think of Zulu men being brought to time by "Nothing but women." To us, to use college slang, it is, 'screamingly funny.'"

A GREAT GATHERING OF REPRESENTATIVES OF THE CHRISTIAN FORCES OF AMERICA.

The Third Quadrennial Meeting of the Federal Council of the Churches of Christ in America, held in St. Louis December 6-11, was called by some of those who attended its sessions the greatest gathering to date of the Christian forces of America. This does not refer to the number in attendance. There were fewer than five hundred delgates. These were present as representatives of 30 Protestant denominations with an aggregate membership of eighteen million.

It was a great assemblage because of the weight and seriousness of the subjects presented for discussion. It was momentous because of the awful world conditions which occupied much of its attention and its prayers. Perhaps it was greatest of all because of the beautiful spirit of courtesy and Christian love which characterized all of its discussions.

Rev. Frank Mason North, one of the secretaries of the Foreign Mission Board of the Methodist Episcopal Church, was elected President. Rev. Charles S. Macfarland, Rev. Rivington D. Lord and Mr. Alfred R. Kimball were re-elected General Secretary and Corresponding Secretary and Treasurer, respectively.

The actual business of the meeting was concerned chiefly with the reports of the Commissions of the Federal Council, prepared beforehand with great care and placed in the hands of the delegates in printed form. These reports comprised earnest and most thorough discussion of the questions appropriate to each commission. The Commissions are really the heart of the Federal Council organization. They are as follows, given in the order in which their reports were made:

The Commission on Home Missions, on State and Local Federation, on Inter-Church Federations, on The Church and Country Life, on Foreign Missions, on International Justice and Good Will, on Oriental Relations, on Family Life, on Sunday Observance, on Temperance, on Christian Education, on Evangelism, on The Church ad Social Service.

The reports will be brought together in seven or eight published volumes as early as possible. Space will permit scarcely more than a brief review of the reports of some of the Commissions.

The Commission on Evangelism magnified its office by putting evangelism in the first and most vitally fundamental place in the work of the church, and from this claim there was no dissent. The proposal to inaugurate a nation-wide evangelistic campaign under the direction of this Commission was not adopted, chiefly because evangelistic methods vary widely in the constituent bodies. Strangely, perhaps, the warmest champions of the professional evangelist were Presbyterians and those maintaining the most critical attitude were Methodists. It was recommended that evangelists be regulated by the various denominations so that professional evangelists, appealing to churches for support, may be brought under some such control as are pastors of churches. It was urged that at least, they have a more definite official status than at present. Emphasis was placed upon the value of pastoral evangelism and upon simultaneous evangelistic campaigns under pastoral direction. Such an evangelistic campaign without the aid of professional evangelists has been astonishingly successful during the past four years in Indianapolis, the results being said to eclipse those secured uder the direction of Mr. Sunday in many cities. It was at the same time asserted by an Indianapolis delegate that the churches of his city are now making an effort to secure the services of Mr. Sunday for a special campaign.

The report of the Commission on The Church and Social Service, while dealing with social and industrial conditions, was concerned chiefly with social and industrial relations. It took its stand upon a platform of industrial democracy as the only platform upon which the principle of Christianity in labor and industry can be adequately expressed. It strongly asserted that an industrial feudalism cannot exist in an industrial democracy. The development of Christianity in church and state requires industrial peace, but there can be no peace in industry unless justice is realized and what justice is cannot be determined by a small minority composed of those who own and control the industries of the country, but only by the common consent of all the elements concerned. If the teachings of Jesus mean political democracy they must mean also industrial democracy. The church should clearly teach the principle of co-operative relations in industry to the fullest extent. This does not mean socialism, but it does mean the fullest and widest possible co-operative ownership and control of industry. The report deals with such welfare conditions as unemployed, housing, recreation, commercialized vice, prison reform, the status of women in industry, child labor, infant mortality, a living wage, cost of living, dangerous trades, the evil results of the manufacture and sale of liquor, the unusual and unnecessary strains of life and preventable diseases. All of these social programs are discussed from a deeply religious and spiritual viewpoint. The Church cannot prosper in a nation where anti-social conditions persist. A nation cannot become Christian in which 2 per cent of the population owns 60 per cent of the wealth. The supreme social function of the Church is said to be to educate the community in the fundamental spiritual realities which underly these movements of social progress, to uphold the ideals by which they are conceived, to develop the atmosphere in which they are born, the individuals who will carry them to maturity, and the spiritual power which will make them effective.

Three well known, wealthy laymen discussed the report and approved it. Mr. A. A. Hyde of Wichita, Mr. A. R. Kimball of New York and Mr. George Warren Brown of St. Louis. Mr. Brown is President of the Brown Shoe Company, and is a large employer of labor. He presented a resolution asking that the local church federations investigate industrial conditions in their cities and report their findings to the Commission on the Church and Social Service.

The report of the Commission on Temperance was particularly interesting and timely, because it was read in St. Louis and in Missouri, four weeks after St. Louis had

voted wet ten to one while the rest of the state had voted dry, including Kansas City, Missouri's other large city. The report of this Commission was uncompromising. The Council went on record in favor of national prohibition. But the report was constructive. It pleaded strongly for temperance instruction. It asked "Why do men go to the saloon?" and answered its own question in part. It advocated saloon substitutes, admitting that in many places the saloon fills a social need. It gave the lie to the claim that when national prohibition comes a million men will be thrown out of employment. It told how organized labor is gradually coming out openly against the liquor power. It commended those daily newspapers and magazines which decline to carry liquor advertising.

William Jennings Bryan, a delegate to the Federal Council from the Presbyterian Church, U. S. A., participated in the discussion upon this report. He asserted that the next four years of his life will be devoted to an effort to bring one of the great poltical parties to the adoption of a dry platform. In other public addresses during the week of the meeting, Mr. Bryan, in theatres, churches, and before social and business clubs, preached the doctrine of national prohibition. He denounced unsparingly those St. Louis business men who had been frightened by the power and the threats of the great St. Louis breweries. It had been predicted that the five St. Louis dailies, none of which had supported prohibition in the recent state campaign, would give scant attention to action of the Council upon the dry side, but the prediction proved false, for the St. Louis dailies without exception gave generous front page space to the Council's discussion and to the public addresses of Mr. Bryan.

Possibly the most entirely epoch making report was that of the Commission on Inter-church Federation, formerly called the Commission on Federated Movements. The chairman of this Commission is Mr. Fred B. Smith, who headed the "Men and Religion Forward Movement" of five years ago. The Executive Secretary is Rev. Roy B. Guild who was the Executive Secretary of that Movement. The work of this Commission and of its Federations throughout the country is a continuation of the work of that great campaign. The Movement then taught the principles of co-operation, especially of local co-operation in all forms of Christian effort. The local Federations in scores of cities are now demonstrating how the work can be done. They are actually doing it. Especially is this true in fifteen of the larger cities which employ an Executive Secretary. These are big men doing a big work, in cities like New York, Buffalo, Cleveland, Indianapolis, Louisville and St. Louis. These Federations, under the leadership of their Secretaries are carrying on evangelistic campaigns, as in Indianapolis, leading in reforms against commercialized vice, as in city governments, are aiding in putting city charities upon an efficient and Christian basis, are assisting the courts in handling the problems of youthful delinquency. These Federations are adjusting the territory between churches so that new churches cannot be organized in a section of the city where other churches adequately cover the field.

The founding of "A New Religious Order" was the description given of the conference of Executive Secretaries. By many these men are regarded as representing a work which is the greatest step forward yet taken by the Churches in the saving of our American cities. An Executive Secretary of the Federation told the writer that he belongs to forty committees of about every description in his city, which is the metropolis of a great state, and that by reason of his position he is regarded as representing the power and conscience of Protestanism in his city and state.

The splendid reports of the Commission on Peace and Arbitration, now the "Commission on International Justice and Good Will," and of the Commission on Relations with Japan, now changed to the "Commission on Oriental Relations" will be published in three volumes. At a time when every continent except that of South America is directly involved in war, these reports were of absorbing interest. They sounded the Christian note from first to last. They were loyal in principle to the teachings of the Prince of Peace. They did not take a poisition against armed preparedness, but did put chief stress upon the preparation of the heart of Christian people in all lands. They favored the organization of a League of Nations and of International Courts of Arbitration and of Conciliation. But they contended that all these excellent human devices will go for naught if we do not learn the lessons of Christian internationalism and of justice and good will. The resolutions of these two Commissions pleaded for generous war relief contributions by the churches of America for the adequate protection of aliens, for the establishment of a commission by the Federal Council on Relations with Mexico and Latin America, for a Council of Neutral Nations to be convened as early as possible, whose purpose it shall be to ask the nations at war upon what basis they will make peace, for a League of Nations to Declare the Fundamental Rights and Duties of Nations, to devise means for maintaining and enforcing peace, for an International Court of Arbitration, and for an International Board of Conciliation.

Popular meetings, some of them evangelistic and some of them in the interest of the discussion of great social questions from the Christian point of view, were held daily in the theatres and churches and in shops and factories. Some of the speakers at such meetings were William Jennings Bryan, Rev. William E. Biederwolf, Rev. Charles Stelzle, Raymond Robins, Evangelist "Bob" Jones, Professor Harry F. Ward, Professor Edward A. Steiner and Daniel A. Poling.

Basic Principles for Co-operative Work.

At an evening dinner at the Second Baptist Church, December 4, Dr. John R. Mott read the following as basic principles, prepared by him, upon which co-operative or federative work by churches and other religious organizations, denominational or inter-denominational, must proceed:

1. To recognize the headship of the Lord Jesus Christ.
2. To honor the independence, individuality and autonomy of the Christian agencies concerned.
3. Each of the agecies concerned should have a clearly defined field and functions, as defined by itself.
4. Where one agency is occupying and cultivating a given field and gives promise of doing so with increasing acceptance, no other agency should undertake to occupy the field or to parallel the existing organization or its activities.
5. In determining the sphere in which there should be co-operation between two or more agencies, due regard should be paid.—
   1. To the meeting of some admitted need or real crisis;
   2. To attaining an object that is well worth while;
   3. To obviating regrettable waste;
   4. To the accomplishment of results which cannot be secured as well, if at all, by these agencies working separately.
6. Among independent Christian organizations the inviting of co-operation or the accepting of invitations to co-operate, must be purely voluntary as contrasted with having some outside body attempt to enforce such co-operation.
7. To simplify the machinery of co-operation to its low est terms.

8. Recognize that the desired co-operation involves an indentification of interests; regular, thorough and timely consultation on the part of the leaders of the organization concerned, mutual consent as to such policies and methods as are of common concern, and whole-hearted endeavor to carry out the plans upon which there has been agreement.

9. Let the leaders be on their guard with reference to the things in their lives which injure co-operation and which make impossible real spiritual unity—for example, ignorance, hazy thinking and vague statement, jealously, selfish ambition, distrust, lack of frankness and other sins of the tongue, political scheming or finesses, disloyalty.

DECLARATION OF FEDERAL COUNCIL OF CHURCHES ON RELATIONS WITH JAPAN.

Ae the meeting in St. Louis the first week in December of the Federal Council of Churches the Committee on Relations with Japan, in its report to the Council, characterized as "a cause for shame and solicitude" the anti-Jpanese campaign in this country. This campaign, says the report, "tends to establish a deep-seated suspicion of Japan among our own people, animosity against the Japanese, and a spirit of mutual hostility that upon some relatively slight occasion migh easily result in serious consequences. Merely because men happen to belong to this nation or that race, God does not regard them with special favor or disfavor. True Christianity knows neither East nor West."

Incorporated in the report is the statement made by the embassy and sent to Japan on behalf of the Federal Council of Churches in 1915. The embassy was composed of Prof. Shailer Mathews of the University of Chicago, and Dr. Sidney L. Gulick, a former missionary in Japan. The embassy made a report on its return, and this report was published at that time, arousing considerable interest by the statement that, though the attitude of Japan toward the United States was primarily friendly, an anti-American feeling was developing among certain classes, and in certain sections of the Empire, and that there was a belief in Japan that the United States had Imperialistic ambitions in the Far East hostile to Japan's interests.

MINISTERIAL SALARIES.

Secretary Hubert C. Herring.

One of the staff of the Council office has recently made a study of the column of salaries as reported in the Year Book. The purpose of the study was to ascertain as nearly as possible the average salary of Congregational pastors. The method followed was to take each field, whether consisting of a single church or of yoked churches, and by careful inspection of the figures to discover wherever possible the total amount received by the minister serving the field including the rent of the parsonage. The last named factor was included by means of the uniform addition of fifteen per cent to the salary wherever a parsonage is reported. This figure was designed to cover not the rental value of the particular type of house actually provided by the church but the cost of renting a suitable house if no parsonage existed. While the percentage named would in some cases be too high, it is probably taking the nation as a whole, too low.

Concerning the results secured the following statements need to be made.

1. They cannot lay claim to a high degree of accuracy. Although to the onlooker, it may seem easy to obtain from the churches accurate reports on a point like this, in practice it proves quite otherwise. Various forms of putting the matter in the statistical blank have been used in past years but no form has secured ideal results.

2. The figures given in the table below do not show how many churches pay a salary below the normal cost of maintaining a family. While this should be known in order for our denomination to face its shortcomings and its duty, it is not possible on the basis of existing reports to give it with any approach to completeness. The reason for this is that gaps and errors in figures furnished for the Year Book are in the main as to the smaller churches particularly in yoked fields.

3. Because of the facts just named and others, the averages given suggest a more rosy view of the situation than the total facts, if in hand, would warrant. It appears worth while, however, to take a look at the figures obtained both because they undoubtedly indicate conclusively that the average salary is not so low as has been supposed and also because they may open the way to further and more complete study of the subjects.

Taking our churches by groups of states somewhat similarly situated the figures are given below. The first column in each case gives the number of fields from which reports were received bearing such marks of completeness as to warrant their inclusion. In the states where Congregationalism is strong this number covers practically the total denomination in the state. In states where Congregationalism is scanty or scattering, it falls considerably short of the total. The second column gives the average salary of the fields enumerated with parsonage included as stated above.

	No. of Fields Reporting	Average Salary
Washington	115	$1160
Oregon	41	1102
California (North)	91	1220
California (South)	84	1366
	331	1366
Average		$1213
Montana	35	$1038
Idaho	24	1056
Colorado	54	1175
North Dakota	97	1068
South Dakota	115	990
	325	
Average		$1066
Nebraska	133	$1025
Kansas	88	1223
Oklahoma	27	1007
	248	
Average		$1085
Missouri	44	$1700
Iowa	213	1236
Minnesota	143	1205
Wisconsin	162	1237
Illinois	253	1357
Michigan	187	1150
Ohio	173	1280
Indiana	21	1433
	1196	
Average		$1325
New York	236	$1378
New Jersey	44	1670
Pennsylvania	72	1050

Maryland	5	1202
	357	
Average		$1325
Maine	151	$1130
New Hampshire	150	1115
Vermont	147	1036
Massachusetts	512	1455
Rhode Island	36	1569
Connecticut	279	1450
	1275	
Average		$1293

Returns from our churches in the South are so incomplete that nothing of value can be furnished in detail although such figures as are in hand are included in the summary of the next paragraph. In addition a considerable number of the ministers serving country churches in the South have farms which in some degree supplement their income. Adequate representation of the salaries of our ministry in the South must therefore wait for fuller information.

The total number of fields included in the study made is 4035. These belong to 55 state organizations; this large number being explained by the fact that Alaska and Hawaii are counted and also that in several of the states of the South, there are separate organizations of white and colored churches. The total of fields just named is some 500 less than the actual total. In other words our 6100 churches, after eliminating those dead or practically dead, are so grouped as to constitute a number of pastoral fields estimated at between 4500 and 4800.

The average salary for the 4035 fields enumerated is $1230. While this amount is not widely different from what the figure for the total of 4500 or more fields would be if we had that figure, it must be borne in mind that it is in some measure erroneous and that it errs by being too large. Presumably if the missing 500 fields were included the average would be pulled down to a point somewhat below $1200, perhaps as low as $1150.

TULARE COUNTY AGAIN.

Editor of The Pacific.

Dear Sir:

May I add a word to your review of the Survey of Tulare County?

Notwithstanding some evident inaccuracies, and the fact that not all would place the emphasis where the writer of the Survey does, the work is exceedingly valuable and suggestive. There are two or three things which he was not in position to state that supplement the facts that he presents. The first of these is the recent growth in Church membership and attendance. This has been marked in every part of the county. It is specially true in the foot-hill towns. Years ago one of our pastors gained some newspaper notoriety and started a flurry in our State Conference by remarking that a change in the population would bring a change in Church conditions. His prophecy has been abundantly fulfilled. A group of towns in the citrus belt has developed sonce then with a strong Church population. The figures of the Survey are not quite exact but they indicate the conditions in a general way and gain emphasis by comparison with conditions a few years since.

The same thing is indicated by the growth in temperance sentiment which has been phenomenal even for these days. The facts as to the overchurching of towns are put just as strongly as the case allows. There are such instances but in most cases three or four main organizations absorb the bulk of the Protestant population. As Congregationalists we are apt to magnify the benefits of organic union. In some cases there seem at least two sides to the question.

One of the unique and thoroughly delightful features of work here is the County Ministerial Union. For fellowship, inclusiveness and suggestiveness, this body, which meets quarterly, is one of the finest things in Church work in the county. The County Y. M. C. A. is making an enviable record for itself as a federation of Boy's Clubs with all of the limitations and good points of such organizations. Its leader is a marvel of energy and practical skill. The Y. W. C. A. has recently started a county organization which promises well. These are some of the facts that change considerably the complexion of the conclusions reached by the Survey. What seems to some of us a broader view of Church life would change them still more.

E. D. WEAGE,
Pastor of Congregational Church,
Tulare, Cal.

COMMUNITY CHURCH AT KAMIAH. IDAHO.

The Rev. John Evans, a Methodist Episcopal minister, is pastor of what is called "The Community Church" at Kamiah, Idaho. He tells in the California Christian Advocate what he thinks of the community church idea and gives some of his experiences:

"I do not presume to say that the church in every community ought to be 'communized' but I am reasonably certain that it was the proper step for this place if the gospel were to be preached here with any degree of satisfaction to the church or the community at large. In other words, I mean that if this plan had not been adopted this community would have been without religious service of any kind except such as the wandering evangelist of any 'ism' might inflict upon it, or it would have afforded a field for different denominations, in rapid succession, to try the establishment of the Kingdom through the propagation of their peculiar doctrines." As it is, the community has had a minister and a reasonable degree of regular and satisfactory service which will increase as the organization becomes better adjusted and bound together.

"Yes, there are difficulties in the 'communization' of the church. But they are not insurmountable. Not all Jews were of Israel. Nor do all Methodists 'desire a league offensive and defensive with every soldier of Jesus Christ.' Nor are all Presbyterians Presbyterians, nor all Disciples Disciples, so, when certain of those who in their separate organizations voted enthusiastically for the 'communization' soon ceased to show any interest in the work of the larger church, the mystery was explained when it was shown that the same ones had been the shirkers in their respective denominations. I do not consider the fact that 'All persons do not take readily and enthusiastically to the community idea' a valid argument against it.

"Some of my brethren were greatly perplexed as to whether I could preach a Methodist sermon one Sunday morning, a Presbyterian sermon the next Sunday morning, and on the next Lord's Day preach a Disciple sermon, and some thought to deepen the perplexity by 'Supposing that on the fourth Sunday when you had prepared a Baptist sermon your congregation woul be almost entirely Episcopalian?' Well, never having been in such a predicament, I do not know what I would do, but I am certain of one thing, however; the community idea, applied to church life, breaks down the middle walls of partition between us

and lets us out into the liberty of the children of God, and I hope to stand fast in that liberty.

"One thing which makes a community church necessary, in such places as it is necessary, is, so many of us have a more traditional faith in the Christ of God than a living personal faith which makes people of different name, heredity, temperament, disposition and previous condition of servitude one in Christ Jesus our Lord, and if the community church movement throughout the country does nothing more before it is gathered to its fathers than to call the attention of the thirsty multitudes to the streams of Living Water flowing across the fields of life so sadly partitioned or cut into segments, by the living faith of the fathers which have become mere divisive traditions in their children, it will have served a notable and worthy purpose.

"I know many people, who, seemingly, cannot think of the Gospel except in such terms as they have long been accustomed to use—but the Word of God is not bound nor is it limited to any single form of expression.

"One of the weaknesses of the community movement seems to me to be too much isolation, each church a law unto itself, no interdependence, no relation to other churches of other communities. I think, however, there are two possible ways out of this trouble: A Federation of Community Churches for mutual support and protection, or for those denominations which are well established and of broad spirit to find a way by which, while recognizing each community's independence and right to manage its own affairs, they can exercise a 'protectorate' over the different community churches that may exist within the bounds of their liberty."

CHILDISHNESS.

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet, grown-up wise,
Having my law the seventh time disobeyed,
I struck him and dismissed
With hard words, and unkissed;
His mother, who was patient, being dead.
Then fearing lest his grief should hinder sleep,
I visited his bed.
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own:
For, on a table drawn beside his bed,
He had put within his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French coins ranged there with careful art,
To comfort his sad heart.
So, when that night I prayed
To God, I wept, and said,
"Ah, when at last we lie with tranced breath,
Not vexing thee in death,
And thou rememberest what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom thou hast moulded from the clay,
Thou'lt leave thy wrath and say,
'I will be sorry for their childishness.' "

—Coventry Patmore.

AN OPEN LETTER TO THE BAPTISTS FROM THE INDEPENDENT BAPTIST CHURCH OF LOS GATOS.

In the December number of the Los Gatos Idea there is an open letter from the Independent Baptist Church of that place to the Baptist churches of the Pacific Coast, from which we quote as follows:

"Dear Brethren:

Five years ago the closing Sunday of this month and year, that is on the 31st day of December, 1911, the First Baptist Church of Los Gatos, seeking only to know what was right and true and deferring neither to tradition nor to ecclesiasticism, adopted heartily and happily the way that is commonly described as open membership. From that hour we ceased to exalt a bit of ritual above considerations of character and spirit, and made the test of membership with us a simple consent to walk and work with us in the spirit of Jesus for the enlargemenit and the enrichment of the life of the world.

"You well know what was the response of our denomination to this declaration of a freer faith upon our part. Though as a denomination we have boasted that there is no ecclesiasticism among us, but that each church is subject only to the lordship of Jesus, it is open and notorious that the three leading Baptist churches of this vicinity did at once combine against us, and with the help of men of most questionable moral reputation brought to bear against us all the weight of a specially created ecclesiastic machine, even to the extent of witnessing in court on behalf of an authority which they well know had no existence and which the Court, standing by our own Baptist books of discipline, promptly and absolutely disowned.

"The period of Open Membership among us, though it covers only five years, has been long enough to prove to our entire satisfaction that the way of Christian liberty which we chose is far to be preferred to the restricted pathways of sectarianism. It is quite certain that not one of our members today would go back to the old emphasis upon ritualism any more than they would return to the stage coach or the tallow dip. We have suffered for our faith, but it has been worth while, and our church witnesses today with joyous unanimity the delightfulness of a fellowship which rests upon unity of heart and purpose and on no externalism of rite or creedal form. Never have we known in all our experience of following Christ such assurance of understanding Him, and of honest desire to truly follow Him as we know today. We would gladly forget all which the misunderstanding of our brethren has led them to do against us if we could lead even one church besides our own into the freedom and fullness of spiritual experience which the change has brought to us.

"And may we in all kindness call your attention to the unprofitableness of your present over-emphasis of rite and creed. Has the denomiation really profited by its warfare against us? Is it profitable that the denomination as a whole should witness in this community for contempt of court at a time when good men and women everywhere deplore the unwillingness of multitudes to show proper deference to law and order? Does not the public parade on the streets of this town of defiance of the findings of the Superior Court of this county under the specious plea that this defiance is justified by denominational recognition tend to hurt the Baptist denomination and the whole cause of religion far more than it tends to injure us? And at a time when Christians everywhere are recognizing the evils of sectarian emphasis and are seeking to cut down the waste of money and effort through our unchristian divisions do you sincerely believe that Baptists as a body are

doing themselves and the Christian evangel good service by a conspicuous championship of the most reactionary views of doctrine and church polity?

A BALLAD OF CHRISTMAS 1916.

By Rebecca Anne Belcher.

Editorial Note: This ballad was suggested to the author by a picture of "The Outcast," one of the pieces of statuary

The Outcast.

on the grounds of the Panama-Pacific International Exposition. It came into the home of the Editor of The Pacific as part of a Christmas remembrance and greeting, and is regarded by him as worthy of wide reading and it is accordingly sent forth on its way.

How can it be that such as he
Is sitting beside our Christmas tree?
Whether we see him or not he's there,
And the Christ-child is saying, "Is it fair?"

The Christ-child? Ah no! with eyes of flame
He who to earth as the Christ-child came
Is driving us forth from his Temple in scorn,
And crying, "What think ye? For this was I born!

"Go! Sing me no hymns on Christmas morn,
And pray me no prayers while the world is torn
By war and greed—ye are not my men."
'My time is coming?' Ah when, Oh when?

"When my followers learn to follow me,
And live my Way,—all fearlessly;
When underneath your Christmas tree
No naked and heart-broken man I see.

"Go forth, and humble yourselves in the dust,
Go forth and be naked, and starve, if you must.
Go forth, and learn why such as he
Is sitting beside your Christmas tree.

"Ah, blind and foolish, O, selfish and cold,
I wait in the heavens till suns grow old!
While I wait for you to do your share,
The war-gods's lightning fills the air."

"And must I come to the earth again?
I have come, I have come, but not as then!
With lash and fury I drive you on
Till every curse from the earth has gone."

How can it be that such as he
Is sitting beside our Christmas tree?
Whether we see him or not, he's there
And the Lord Christ is crying, "Oh brothers, play fair!"

Berkeley, Cal.

CONGREGATIONALISM IN NEW YORK CITY.

In the December number of the Broadway Tabernacle Tidings there was an article on Congregationalism by Dr. Jefferson, pastor of our leading church in New York City from which we glean the following facts concerning our churches in that city:

There are at present in Manhattan ten Congregational churches. Four of them are made up of people foreign born, and one is a colored church. All five of these are small. Of the remaining five, two are missions—the Camp Memorial and Bethany—and of the remaining three only two will be here a year from now. The Pilgrim church has sold its property, and its work will probably be transferred to one of the other boroughs. This leaves but two self-supporting churches of native white Congregationalists on the island—the Broadway Tabernacle and the Manhattan. The first is seventy-six years old, and the second has just celebrated its twentieth anniversary. The Tabernacle is the oldest Congregational church in Greater New York. The Welsh Congregational church was organized in 1825, fifteen years before the Tabernacle, but its existence has not been continuous. The Tabernacle is the oldest of our New York churches with an unbroken history. It was two hundred and thirty-one years after the settling of Manhattan that a Congregational church succeeded in getting its roots down deep enough to keep the church alive for more than two generations.

There are in Manhattan only 2200 resident members of Congregational churches. As the population of the island was, according to the census of 1915, somewhat less than 2,200,000, it follows that about one-enth of one per cent of the people of this island are connected with Manhattan Congregational churches. This means that only one person in a thousand on this island is a Congregatioal church member.

Manhattan is a foreign city, and it is becoming more and more foreign all the time. In the ten years preceding the census of 1910 the native whites had increased 32,000, while the population of foreign parentage had increased 425,000—or over thirteen times faster. More than one-half of all the people in Manhattan were born abroad. According to the census of 1910 there were on the island 858,765 Roman Catholics, and 712,916 Jews. This leaves the Protestants in a decided minority. It is estimated that the total resident membership of all the Protesant churches in Manhattan is only 126,000. This means that less than six per cent of all the people in Manhattan are connected with our Protestant churches. It is a good thing for us now and then to look upon the whole island, and note what a small body of people we Protestant Christians are. These figures should indicate to the outside world that Protestants

are not responsible for everything that is done in Manhattan, whether it be good or bad.

The future of Congregationaism in New York does not lie in Manhattan. It lies in the surrounding boroughs. We have six churches in the Bronx, and ten in Queens, and twenty-seven in Brooklyn. About eighty per cent of all our New York churches lie outside the borders of Manhattan.

The question is sometimes asked why Congregationalism has enjoyed so little prosperity in Manahattan. The answer is easy for any one who is acquainted with the history of our city. Congregationalism did not start in Manhattan until the soil had been preoccupied by other Christian communions. The social and moral and spiritual life of the town had been set running in other channels before the church of the Pilgrim Fathers arrived. It was the settled policy of the New England Congregational churches for several generations to advise all their members on moving west of the East River to identify themselves with the Presbyterian denomination, and this is what many thousands of them did. Not a little of the strength of Presbyterian churches in the city and State of New York had its origin in New England Congregational homes. That, then, will account for the slow progress of our denomination in the middle nineteenth century. In Brooklyn the situation was quite different. The church of the Pilgrims was organized in 1842, and Plymouth five years after. In the forties Brooklyn was only a village. Its soil was virgin soil, and its life was unorganized and plastic. In the providence of God there came into Brooklyn in those early years two of the mightiest men whom Congregationalism has ever produced—Richard Salter Storrs and Henry Ward Beecher. These men made a place for Congregationalism in the life of the young and growing community, and gave Congregationalism a prestige and a power in Brooklyn which it has not up to the present day lost. In the last quarter of a century Congregationalism has not grown in Manhattan for the same reason that other Protestant communions have not grown. Nearly all Protestant bodies in Manhattan are shrinking. One after another, Protestant churches, once flourishing, have succumbed to the inevitable, passing completely away, others still survive, but are only the shadows of their former selves. In a foreign city made up of Roman Catholics and Jews, it is not to be wondered at that Protestant church work is difficult, and that Protestant church growth has ceased. The Protestant church will always have an important work to do in Manhattan, but its environment will long be peculiarly adverse.

LINING UP FOR THE FINAL CONFLICT.

The opposing forces in the liquor fight are lining up in great industrial centers for the final conflict. One-half the population in the wet territory in this country lives in four great industrial States—New York, Pennsylvania, Illinois and New Jerseey, and one-forth of the people in wet territory live in six great industrial cities—New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland.

The situation is far more serious than most of us imagine. While we have succeeded in keeping the liquor question out of the conventions of the American Federation of Labor, it is nevertheless true that the liquor men today practically dominate every Central Labor Union in America. This is so because they are taking and unfair advantage of the pledge of loyalty of trade-unionists.

The Rev. Charles Stelzle, who has made an exhaustive study of the liquor problem from the workingman's viewpoint, giving substantially two years of his time to this investigation, is about to inaugurate a national campaign among the trade-unionists in America, organizing a national Anti-Saloon Fellowship.

There are many trade-unionists in the churches who should cooperate in this movement and they are urged to communicate with Mr. Stelzle—addressing him at 105 East 22d Street, New York City,—signifying their willingness to help. These church men will be requested to distribute literature among their fellow trade-unionists in shops and labor unions and to enlist as many trade-unionists as possible in the work of Fellowship.

FELLOWSHIP WEEK AT FIRST CHURCH, LOS ANGELES.

Every Member Canvass Made A Glad Game With Great Results.

"Fellowship Week" at the First Church was a season of great gladness and enthusiasm, beginning with a chicken pie dinner and entertaiment under the auspices of the Brotherhood on Monday evening, Dec. 11th continuing through the week with meeting nearly every night and winding up on Sunday afternoon, Dec. 17th with the "Every Member Canvass" when 200 members of the committee appointed for the purpose went out joyfully in apostolic fashion, two by two, to bear fellowship greetings and incidentally to secure pledges for the 1917 budget from the other 1800 members of this great and growing church.

Some people seem to have an idea that the asking for money to carry on church expenses is a very solemn business which should be entered into with much serious ceremony and a deeply apologetic air. Not so these First Church folks. They went about it in jolly fashion and played it like a good glad game. Indeed one of the committee in joyful spirit broke into poetry which sounds like a plagiaristic parody on a familiar war poem and runs like this:

"Forward the Canvass Committee,
Go to the bounds of the city
See all members and collect fees"
Ordered the church trustees.
Was there a team dismayed
In that gallant brigade?
Nay tho' that committee knew
That many a pledge was due,
Theirs not to make reply,
Theirs not to reason why,
Theirs but to smile—not sigh
As on to their duty they fly,
Noble Two Hundred.

When will their glory dim?
O the big budget they bro't in!
All the church wondered.
Honor the charge they made,
Honor the Church Brigade,
Noble Two Hundred.

The 100 automobiles reined up in front of the church made an imposing procession stretching on both sides of the street for a block in either direction. Dr. Day preached a sermon appropriate to the occasion on "Our Fellowship" at 11 o'clock and afterward a light lunch was served in the parish hall to the committee, and final instructions were given by the twelve captains, the chairman of the committee and the pastor. In spite of the fact that an epidemic of Christmas colds is on, it is a remarkable truth that of the 200 appointed, but five were missing in the final

roll call of the committee just before starting out. Promptly at 2:30 the procession of machines moved out of Hope Street and sped swiftly away, far and near, to the homes of the members scattered all over this great city that has just reached tenth place in the list of large cities in this country—and two laps ahead of San Francisco by the way.

The teams reported back to the church from 5:30 p. m. on; and at the mid-week meeting on Wednesday night there was a great jubilee, the budget of $20,000 for current expenses and $11,500 for benevolences having been assured for the coming year.

Congregationalists Are Dry Baptists.

The speaker at the Brotherhood dinner which ushered in the festivities of "Fellowship Week" was Dr. J. Whitcomb Brougher of Temple Baptist Church who is famous for his keen sense of humor and his wonderful wit. As an after-dinner digester I would unhesitatingly recommend Dr. Brougher's speech on "Keys and Keyholes." Now, a prosy preacher would doubtless have announced this subject as "The Art of Adaptability" or "The Key to Success" which it really was, but this delightfully jovial speaker always baits his sermons with a title that whets your curiosity. He observed in the course of his remarks that we Congregationalists are nothing but dry Baptists anyway and ventured the challenge that they would come over to us if we would go under to them. Peals of laughter and applause punctuated his address from beginning to end and it is needless to say that the fellowship bonds between Temple Baptist Church and its popular pastor were strengthened and cemented by his presence and his puns.

The Brotherhood quartette sang some jolly songs and, assisted by Miss Grace James and Miss Virgie Lee Moore of the First Church quartette gave a brilliant rendition of the Lucia Sextette. It was the annual "Ladies Night" of the Brotherhood—an occasion that, like Christmas, comes but once a year, and is accordingly anticipated with keen eagerness. So great was the crowd that tables had to be laid in the adjoining corridors and passages of the parish hall to accommodate the diners. The President, A. P. Watts, who has so graciously presided over the destinies of this great Men's Club of the church for four years, was spontaneously and unanimously reelected to office.

The School for Canvassers conducted by Dr. H. H. Kelsey who came down from San Francisco expressly for this purpose, went off with a punch on Friday night when the canvassing committee assembled to listen and learn. Dr. Kelsey gave many valuable hints and tips from his long experience in such matters and especially from his recent part in the canvass conducted in the First Church at Berkeley

Four Sermons A Day.

Dr. Day, with characteristic energy delivered no less than four sermons and addresses on Christmas Sunday beginning with a talk to the children of the Bible School on "White Gifts for the King" at 9:30 in the morning which was followed by his Christmas sermon at 11 when he spoke on "The Shepherd's Vision" from the text "Great joy to all people," and considered some of the things in modern life which keep Christ out At 6:30 Dr. Day addressed the young people of the Christian Endeavor Society on "Seeing His Star" and again at the regular evening service when he preached a short sermon on "No Room for Christ" following the Christmas Cantata "The Holy Infant" which was given by the vested chorus choir and soloists under the direction of G. Hayden Jones. This sacred cantata was written by Bullard for presentation at the First Congregational Church at Malden, Mass. The text is selected from the scriptures and the hymnal and arranged in five episodes—the Annunciation, the Nativity, the Coming of the Magi, the Holy Name and the Presentation. It includes many of the old Christmas hymns that we love—"O Little Town of Bethelehem"; "Holy Night, Silent Night," "When From the East the Wise Men Came", "We Three Kings of Orient Are" etc., and altogether is a wonderfully effective Christmas production which found adequate and most satisfactory interpretation at the hands of the splendid body of musicians of which the First Church is proud.

Armenian Evangelical Union.

Rev. Aram S. Yeretzian, pastor of the Armenian branch of the First Church, was elected moderator for the Armenian Evangelical Union of California which held its three-day annual session here recently. It was a meeting of deep spiritual significance and uplift. Delegates from the six Armenian churches in the State were present. Telegrams of appreciation for assistance rendered their distressed countrymen in Armenia were despatched to the Armenian Relief Committee in New York, and to President Wilson for his act in appointing two days in October for special collections for these suffering people, and a further petition that the President use his power to stop the awful slaughter of this innocent nation.

The Armenian Evangelical Union had its birth in Los Angeles eight years ago and now numbers 800 members. The largest church is in Fresno where the gifted Mr. Papazian ministers to 250 members. The next meeting of the Union wil be held in Yettin, near Fresno where there is a flourishig church. SYDNEY FORD.

PILGRIM CHURCH, POMONA.

The thirthieth annual meeting of this church was held on December 13th with the largest number of members in attendance in its history. Upwards of three hundred persons sat down to dinner in the social hall and when the church was called to order for the transaction of business it was found that about forty additional names had to be added. In the reports from the several treasurers the balance showed on the right side in every instance. A total of over $18,000 was received and disbursed during 1916.

Of the events of the year of significance mention should be made of the work of the Board of Trustees in carrying through a campaign which resulted in the pledging of the total indebtedness of the church to the amount of $27,000. Of this sum $9,000 has been paid in this year. An advance has been made toward making use of the fine equipment of Pilgrim Church. The capacity of the equipment is now being taxed and plans are under way to add to the force of workers. About one-hundred persons have united with the church and the congregations have been growing steadily.

For more than eight years Pilgrim has carried on work among the Spanish speaking people in Pomona, Ontario, and Chino, with the co-operation of Bethel Church in Ontario. Rev. and Mrs. Henry M. Bissell have been in the employ of these two churches on full time and full salary through these years. It is now felt that the time has come when this work should pass into the hands of the Southern California Congregational Home Missionary Society, where it belongs, and that the churches bearing this responsibility should be released for other service. Steps were taken at the annual meeting looking toward such an adjustment at an early date.

Rev. A. B. Case, who goes to Bakersfield with the opening of 1917, to reorganize the Spanish work in and about that center, is a highly esteemed member of Pilgrim. The Case family will continue to live in Pomona for the present.

Pilgrim has given considerable attention to dramatics during the year now closing. The Thanksgiving play written by Mrs. Lynn S. Birdsall, who is an efficient member of this church, proved to be just what was expected of it, a suitable preparation for the Thanksgiving season. It is proposed to produce an original play each year. A group from the local High School present the Christmas play, "Why the Chimes Rang" in Pilgrim House on the Wednesday evening preceeding Christmas, under the direction of a number of Pilgrims.

This church is fortunate in having in its membership a large number of capable and interested men and women. Mr. John P. Storrs, for instance, was chosen as superintendent of the Bible School for the seventeenth successive year. Mr. Storrs has steadily grown in his ability as a leader and has drawn into the service a large group of capable persons. This year Mr. G. C. Waterhouse, Superintendent of the George Junior Republic, located near Pomona. becomes Mr. Storrs' first assistant. Mr. Waterhouse is a virile Christian, devoted to boys, a capable administrator, and likely to be heard from in the Southland.

HENRY AINSWORTH.

The funeral of Rev. Henry Ainsworth of Cloverdale, was held on Friday, Dec. 15, in the local Congregational Church which he had served for nearly ten years. The service was conducted by Rev. A. B. Patten of Sacramento. Revs. Messrs. Hazelton, Price, Cragin, Naylor and Farrington were also in the pulpit and assisted.

Mr. Ainsworth was born in England 56 years ago of a family marked by literary gifts and abounding in ministers. He did not himself enter the ministry until he was 47 years of age, and not until he was providentially drawn into the profession while on an extended visit to his brother, then an M. E. pastor in California.

The Cloverdale Church furnished his first and only pastroate. It is evidence of his rare versatility of mind and of his vast application that he could amply sustain himself in the pulpit with fresh material and unfailing inspirations during the continuous service of almost ten years. He was never slipshod. His preparation was always thorough-going. He wrote over 600 sermons largely in full, and every one was a vital message.

Here was an idealist and a poet by nature who yet did everything decently and in order. He was one of God's real saints and mystics, but he was also a constructive thinker and a devotee of technique. He was always well groomed and scrupulous. To him righteousness meant also refinement. His body was frail, but his mind was virile, and his gentleness was but the badge of his tempered power. His was a ministry of "sweetness and light." The vision of God was very real and very lovely to him, and he walked in the spirit.

But he walked among men. He knew and loved his people, and young and old opened their hearts to him. His friendliness was the benediction of the town.

Henry Ainsworth, the thoughtful preacher, the beloved pastor, ad the devoted friend, has now joined the Christmas angels and the Christ in "the New Jerusalem, the City of the Soul."

A. B. P.

Saintship is not innocence, it is conquest. It is the experience of men and women who have met many temptations, sometimes falling before them, but growingly their conqueror, until their days become organized victory.—W. C. Gannett.

MARTINEZ.

Our first Christmas in the new home and Church was a unique one in several ways. Unique does not mean "One-Horse" as some think, seeing it comes, so they say, from the two latin words "Unus" one, and "Equus" horse! Our Christmas in Martinez was not one-horse, but rather distinctive in several ways. The two dailies here asked the Parson for a Christmas leader each. Then one of the lodges, K. P. handed the Parson a generous check with the injunction to use it for the Sunday School Christmas tree! The Moose, who had the municipal tree, offered us their fine tree, as their celebration came first. When they seemed short of help, owing to the early closing of school and the scattering of the teachers for vacation, some of our ladies headed by the "Parsoness" offered their services and after the tree, were presented with some choice perfume in a beautiful cut glass bottle. The Moose then offered all their ornaments and electric lights! Not satisfied with that, finding the next morning they had a large box of candy left, the whole box was sent over! Early that morning a stranger phoned up asking if the Parson smoked, offering a box of extra choice cigars if he did! Finding the Parson did not indulge, this man, a "Wet" and a stranger, sent the price of the cigars in a check! It certainly was a surprise all the way through. Then to top it all, the Church gave the Parson and his wife a splendidly comfortable rocker, in which they can rock their blues away (P. S. the rocker is large enough for two) Is it strange that although there is still a tinge of strangeness in the new field, the dwellers of the Manse feel they are in the midst of friends loyal and true, and look forward to the year of hard work with deep feeling of gratitude for the pleasure of work and service.

G. E. A.

The Home

MR. HUFF'S COUP D'ETAT.

"You'd better go to church to-night, Emma," suggest-Mr. Huff, helping his wife to put away the supper dishes with as much dexterity as a professional butler. "I can look after the baby. She's big enough to learn that she must stay with her papa and be good."

"She'll cry for me just as soon as she wakes up. I've never left her, and I shan't take a bit of comfort if I do. You'd better go" said Mrs. Huff.

"Now, Emma, you know she doesn't wake in the evening I don't think she has awakened before midnight more than twice since she was born, and she's four months old. You haven't been to an evening meeting for a long time, and I want you to go. Won't you, please? I know she'll be all right."

"Well," replied Mrs. Huff, taking off her blue gingham apron, folding it with great care, and hanging it on a line back of the highly polished stove, "I suppose I'd as well make a beginning now as any time; but what would you do if she should happen to cry?"

"She won't cry," said Mr. Huff, with so much assurance that his wife, after one glance at the big mound of spotless white muslin and lace called a crib," where the baby lay sleeping, went to her room to get ready.

In a few minutes she came out dressed in a blue cloth suit, and drawing on her tan gloves over shapely hands that gave no hint of the fact that they performed the duties of cook, laundress, kitchen maid, waitress and seamstress, she kissed her husanbd, saying: "I'll be back inside of an hour and a half. It will be nice to go to prayer meeting again.

You're a dear, and I do hope baby will be all right."

The door closed ever so softly. Mr. Huff drew his Morris chair up to the table where the light was, got his pipe, and began to smoke in long, contented pulls, and finally pulling up another chair for his feet, and taking up his paper, he settled back to read.

Somehow there wasn't anything worth reading in the paper, so he tossed it with disgust to one side, and it fell, with a good deal of rattling, to the floor. All at once, everything seemed to be very still, except the clock, and what a noise it did make? It seemed as if there was an automobile or a steam launch in the room.

What was that? Did the baby move? Yes, the baby did move. There was a little whine, and the muslin about the crib rustled. "I'll take the child up," he said to himself, "then things won't be so lonesome." He accordingly went to the crib, and took up the little thing with, "Up comes papa's baby!" Then he pulled down the white dress, and with a big hand tenderly smoothed the silky hair that had been rumpled in sleep.

A fat pink fist was rubbed, with rather uncertain movements, against the little blunt nose, and two wise little eyes looked up into papa's face. They became filled with strange wonder, and at the same time numerous little pits began to form in the chin, and up came the diminutive lip, but the cry was arrested with:

"What, my little sweetkins, you're not going to cry at papa! Now papa's going to tell you a nice story. You put your head right on papa's shoulder, so, while papa pats you on the back, just so, and—" but there was no stopping it. The child cried as only a four months' old baby can cry when it is left in its father's care.

He walked the floor with her; he took her to the glass; let the water run, splashing the clean sink all over; he sat down by the stove where the bright red coals could be seen through the mica in the door. All in vain. She wouldn't even pull his hair, which had always been her greatest delight. She cried so hard that he was not sure she wouldn't break a blood-vessel. She was fairly purple in the face, and he quite white with despair. All at once, taking two long strides across the narrow room, he dropped that baby into the crib, and apparently leaving her "to cry it out," disappeared into the adjoining room. There he made one dive for the closet. Bang went the door against the wall, and the next minute he was getting into his wife's old pink wrapper, holding his breath till his blue eyes bulged out on his cheeks, as he buttoned up the dress. Grabbing an apron and tying it on as he went, he strode to the crib and tenderly took up the wailing baby. She stopped crying for a second, which gave her a chance to see the old pink wrapper she knew so well, and the whole expression of her face changed instantly. She did not hesitate nor doubt, but sighing a little, cuddled down against the dress, and the tears gave place to a contented smile, while her thumb went into her mouth.

Later, when Mrs. Huff stepped upon the doorstep, she listened for a moment, but all was still. She opened the door into the little hall with great care, then the door into the kitchen, and looked in. For a moment she was dumb, then down on the floor she dropped, laughing with all her might, and gasping between breaths:

"Lysander, if you could only see yourself!"

After her mirth had somewhat subsided, she sat up in a chair and said:

"Whoever would have thought of pleasing a baby by making a clown of himself?"

"Nonsense!" replied her lord; "I havent' been making a clown of myself, I've been impersonating you; and let me tell you, my dear, this thing of giving a baby everything in the house and walking the floor and all the other foolish things that people do when a baby cries for its mother, I don't believe in. She didn't wan't you, anyway; it was just this old pink dress. A child's easy enough to manage, if one only uses tact. You may go off any time hereafter," and he resumed his patting of the solemnly quiet baby.

To the reader may be left the deductions, if any can be made from the incident. Who says the masculine mind is not equal to the problems of child study?—D. E. Benson, in Good Housekeeping.

For The Children.

BARNABY AND GRAYCOAT.

Once there was a donkey named Graycoat. He was a good donkey, when he wanted to be, but he never wanted to be good more than once or twice a year. He belonged to a man named Barnaby. One morning Barnaby awoke and went to harness Graycoat. Graycoat was very amiable indeed, and trotted out with the wagon as gently as a lamb. "This is fine," thought Barnaby, "I will be early to mar--ket," but as he finished thinking it, Graycoat stopped.

"What is the matter?" asked Barnaby.

"I want two of those roses," said Graycoat "one on each side of my head."

"Nonsense!" said Barnaby. "Go on."

"I won't go on," said Graycoat, "unless you give me the roses."

So Barnaby got down and gave him the roses.

They made Graycoat look very fine, and he was so pleased that he went on again quite fast.

"I shall get to market in time yet," thought Barnaby to himself. "This is pretty good, isn't it?" But just as his thoughts got to the question mark and before he had time to answer himself, they came to the cross-roads and Graycoat stopped. "What's the matter now?" asked Barnaby.

"I'm hungry," said Graycoat, "and I'll take the wrong road if you don't get me some blackberries."

So Barnaby had to get down and waste ten minutes picking blackberries. When Graycoat had eaten the blackberries, he went on again.

"This is all right," said Barnaby, after they had gone another mile, "I'll get to market before it closes," but at that instant Graycoat stopped. "I'm hungry again," he said. "Give me some straw."

"I haven't any," said Barnaby. "I'm going to buy some at the market."

"Then give me your hat," said Graycoat. "I'll eat that."

"Indeed I won't give you my hat!" cried Barnaby.

"Then I won't go on," said Graycoat.

So Barnaby gave Graycoat his hat, and Graycoat ate it up—every bit of it. Then he went on again, but not very quickly, and he jogged into the market place just as every one was leaving.

"Now you see," said Barnaby, "we are too late."

"I don't care," said Graycoat.

"Now we must go home again," said Barnaaby, and he turned Graycoat around. Graycoat was good for about fifteen minutes, and then he saw some lovely red apples hanging on a tree.

"Unless you get some of those apples," he said, "I won't go on."

"I don't care," said Barnaby, "I am in no hurry."

So Graycoat waited about half an hour and Barnaby took a comfortable nap. Then Graycoat went on again.

"Never mind," he said, "I know what I'll do." So he went on till he came to the crossroads, and then he said, "If you don't get me some of those peaches up there, I'll take the wrong road."

"I don't care," said Barnaby, "only you won't have any place to sleep to-night if you get lost."

So Graycoat changed his mind and went on. He was pretty good the rest of the way home, and he really felt very hungry when he came to the stable again. He was just thinking of his nice bin of straw when Barnaby said: "I'm sorry I haven't any straw for you. We were at the market too late to buy any," and he left Graycoat by himself.

Graycoat thought a good deal that evening, and the next morning there wasn't in all the country a nicer, gentler, sweeter, kinder, or more obedient donkey than Graycoat.—Doris Webb, in Children's Magazine.

How many people have you enthusiastically commended in the the last twenty-four hours? Perhaps if we kept a written record of our heartily uttered commendations, spoken directly to the one commended, we should be surprised to discover how little of it we are doing. One of the easiest and surest ways of helping others to do their best, it is one of the most neglected of methods. To tell a person of something good that we see in him, or of something that he has accomplished well is tenfold more effective a way of getting him to do still better than to tell him of one of his failures. We ourselves ought never to be dependent upon the commendation of others; we shall not be if we are quietly trusting our Lord Jesus to be our satisfaction and life. But we ought to be thoughtfully, freely helpful in lifting others by our words of commendation. It does not weaken them; it does not weaken us,—when given and received in the right spirit. The life that never commends is a cheerless life; it does not show forth as it might the love that warms and strengthens on every side. —Sunday School Times.

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